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and more definite impression. As the material is arranged, the volumes do not offer clear, connected reading concerning the prophets and their times; nor do they so organize and divide the matter as to give plain and definite guidance in a study of the writings themselves. If, however, those who use this work, will study the biblical text in close connection with the chapters which treat of the books, they will gain much appreciation of the thought of the several prophets and some realization of their historical connection.

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**The Religious Value of the Old Testament in the Light of Modern Scholarship.** By AMBROSE WHITE VERNON. New York: Thomas Y. Crowell and Co., 1907. Pp. 81. 90 cents net.

The first third of this essay, in four brief chapters, discusses the change of attitude toward the Old Testament, the older view of its religious value, with the merits of this view, its defects, and its untenability. The contrast between the present conception of the Bible as literature and traditional Protestant ideas is presented with a brevity that may seem rather bold, but certainly makes the distinction clear. The further discussion of the older view is not without sympathetic appreciation of its help to the religious life, and the loss which many earnest Christians must feel in the transition is not blinked. In the next chapter, however, the vital defects of the old conception, in its externalizing and limiting of religious life and growth, are pointed out with equal clearness. This is followed by a short discussion of the impossibility of longer maintaining the traditional view, whatever its virtues or defects. The treatment of these themes is so brief that it is doubtful whether it can convince those who have not already come to feel the contradiction between our present modes of thought and general world view on the one hand, and our inherited views about the Bible on the other. Many who have been perplexed by this contradiction will find the directness and brevity of statement most satisfactory. In this aspect, the present book is in interesting contrast to some of its predecessors, with their more elaborate efforts to win those held in ancient bonds. The author rightly assumes that today there are many who need no elaborate argument, but only a clear formulation of the contrasting views.

"A modern view of the religious value of the Old Testament" is the title of the chapter which constitutes the main body of the book. In this, there is given an admirable, positive view of some of those broad and permanent elements of religious value in the Old Testament which historical

criticism has revealed, or, at least, greatly clarified. The first group of these is connected with the study of Old Testament characters, a field which has surely long been popular, yet Professor Vernon's illustrative treatment of David and Jeremiah shows how old lines of study may become new. The two characters are well chosen. Men have thought that they knew the one quite intimately, yet the unreality of the David tradition, when compared with the man revealed by present historical study, makes doubly evident the value of knowledge of the true David for virile, vital religion. The other character selected, Jeremiah, was little more than the embodiment of one trait, till historical study gave personal acquaintance with that sensitive, tender, heroic soul, more typically son of man than any other in the ages before the Son of Man. The second contribution of modern Old Testament study is the service it renders by bringing us into touch with "the discovery of the most fundamental truths of our religion." Thus we come to appreciate their real significance, and, too, the possibility of God's revelation of himself to the soul that hungers and thirsts after him. The third great service is the giving of a true basis for a fuller understanding of the character and work of Christ. With an unusual combination of historical and spiritual insight, Professor Vernon has pictured the significance of Jesus whose character alone could make the Old Testament "old." In conclusion, he shows briefly that these three great religious values of the Old Testament "have been clearly offered only by modern scholarship."

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**The History of Babylonia and Assyria.** By HUGO WINCKLER, PH.D.  
Translated and edited by JAMES ALEXANDER CRAIG, PH.D.  
Revised by the author. New York: Scribners, 1907. Pp. xii+  
352. \$1.50.

This work is a translation of the revised edition of Dr. Winckler's *Geschichte* published in 1899 as a part of Helmolt's *Weltgeschichte*. This translation has had the benefit of revision by the author and also by the translator, the contribution of the latter being usually in the form of signed footnotes.

The history before us shows a mastery of the cuneiform material such as would be expected from the author, who is undoubtedly one of the foremost Assyriologists of the present day. The "historical imagination" of the author, of which the translator speaks, is much in evidence, and is of very great service. Where the data are scanty the author has not hesitated to infer the relations of events, with results that are fre